





RHODE ISLAND.—Free Soil State Convention on the 1st, at Providence. A. B. Arnold, President. Addressed by Mease, Leavitt and Walker, Payne and Adams. The hall was crowded. Four delegates appointed to the Free Soil.

OHIO.—The Germans of Cincinnati have organized a Free Soil or Barnburner Club. The Cincinnati *Signal* says that the club is already 800 strong. Hitherio the Cincinnati Germans have nearly all voted for the regular Democratic candidates. The formation of this club will make a tremendous uproar upon the strength of Hunkerism in the Queen City and in Ohio.

INDIANA.—The Free Soil County Convention held at South Bend, on the 22d ult., appointed eight delegates to Buffalo. J. L. Jernigan Esq., one of the most distinguished lawyers in Northern Indiana, addressed the Convention. Mr. Whitlock, the Leocofco candidate for Representative, said that he would support the Buffalo ticket. He also declared that he would carry out the will of his constituents in voting for U. S. Senator, and utterly repudiated the conduct of Senator Bright.

MERCER COUNTY, PA.—Free Soil Convention at the Courthouse in Mercer, on the 28th ult. President, McClellan Cowan. Addresses by Dr. R. Barber and D. H. A. McLean. Twenty-five delegates were appointed to Buffalo, and a Central Committee was chosen to call future Conventions. The meeting was large, and the best feeling prevailed. So says the *Mercer Luminary*.

OHIO.—The Cincinnati *Herald* of last Thursday says:

"Upwards of thirty Free Soil meetings are to be held this week, in Ohio! This looks well. It is well—for these meetings are the spontaneous movement of the people.

"The meetings at Ripley, New Richmond, Georgetown, Tiffin, Mount Vernon, &c., will be large. Indeed, all the meetings we have attended—upwards of forty-eight in the State—have been full of enthusiasm. 'The spirit of 1840' said a leading man at Springfield, 'purified of its party dross, is alive, and among the Free Soilers.'

But we must stop, though before us lie accounts of numerous other Conventions.

#### WORTHY OF ATTENTION.

In urging upon Liberty men the importance of co-operating with the friends of freedom of all parties represented in the Buffalo Convention, we are glad to be fully sustained by such men as Mr. Mahan, President of the Oberlin Institute, the celebrated Mr. Finney, and other gentlemen of distinguished fidelity to the Anti-Slavery cause. They say, in a brief publication in the *Cleveland True Democrat*—

"We therefore set forth the following articles, as containing views of what is now demanded of the friends of freedom, and especially of political Abolitionists."

"1. In our judgment, he is a true Abolitionist who sincerely holds chattel slavery, in all its forms, to be intrinsically wrong, and who is heartily devoted, in the use of all the means which he honestly judges to be lawful and wise, to its total extirpation. He is a political Abolitionist who holds that wherever our State or National Legislatures have the power to legislate in favor of or against slavery, its future legislation should be in favor of its entire extirpation, and who will hereafter make the attainment of this result a paramount object at the ballot box."

"2. The first and great aim of the friends of freedom, at the present time, should be to emancipate our National Government from the dominion of the Slave Power, and the total prevention of the extension of slavery over any of the Territories now under the jurisdiction of this Government. These, in our judgment, present the great issues of the approaching Presidential election. To meet these issues, we think that all the friends of freedom should unite in a patriotic forthrightness of former party pledges, party ties, and predilections."

"3. Should the coming Buffalo Convention present candidates for the first offices in the gift of this nation—candidates openly and honorably devoted to these objects, and who do not stand committed against any of the other important measures involved in the Anti-Slavery movement, they will receive our hearty support."

"4. Up to the tenth of each month principles and sentiments, we intend, the name of at least, to extend that Convention, and hope to meet the thousands of the friends of freedom, and of our 'Liberty friends' especially, there."

A. MAHAN.  
C. G. FINNEY.  
WILLIAM DAWES.  
B. STEVENS.  
BREWSTER PELTON.  
ISAAC JENNINGS.  
HENRY COWLES.

"Oberlin, July 26, 1848."

#### A STRANGE BOOK.

*The Writings of CASSIUS MARCELLUS CLAY, including Speeches and Addresses.* Edited with a Preface and Memoir by Horace Greeley. New York: Harper & Brothers, for sale by Frank Taylor, Pennsylvania Avenue Washington, D. C.

This volume, of 535 pages, opens with a Dedication to Horace Greeley, in which Mr. Clay flatters himself that, if he has "advanced nothing very new," he has "placed old truths in a striking light and in a few words," and makes the singular announcement, "I came not to destroy, but to save"; and it closes with two stanzas addressed to him by Mrs. E. J. Eames, in which he is thus prophesied:

"Brave heart and truly noble, that did'st singe  
From all earth's lotions! stink the lotions, one,  
Purting by me which might not mingle  
With views less generous, nobly than thou dost!" &c.

It would hence appear that Mr. Clay has given his life and writings to the world, under the impression that he is a prophet, in the modern sense of the term—one gifted with the spirit of reform and wisdom above his contemporaries. He regards himself also as a historical character. "Those," he says in his dedication, "who have taken part in this struggle for the liberties of men, have voluntarily chosen this position; it remains for impartial history to award the deserts of each."

The frequency with which Mr. Clay makes similar references to posterity, shows that, in his own judgment, he has done enough to enrol his name among the illustrious benefactors of mankind. Nothing but such an hallucination could have emboldened him to come before the public, challenging its attention and respect, as a Teacher in Religion, Morals, and Government, and embodying the crudest, most superficial speculations, in the form of a book.

"In touching the serious subjects of Religion, Morals, and Government," says this gentleman, "I have looked consequences full in the face. I came not to destroy, but to save!" \* \* \* "The tone of many of these articles I would gladly soft, but then I should lose in truth and freshness what I should gain by more genteel phraseology."

So solemn an announcement naturally awakens anxious suspicion. The reader turns over the leaves with breathless expectation, desirous to see the radical, original, startling views which this new prophet, who, appropriating to himself the language of Christ, seems to imagine that his mission is scarcely inferior to his, may have taken of Religion, Ethics, and the Science of Government.

Part I is entitled "RELIGIOUS LIBERTY," and this includes precisely eight chapters, making precisely eight octavo pages. Chapter 1st treats of Belief, and he occupies just two pages in demonstrating that all belief is involuntary—does not depend on the will—is not therefore punishable or rewardable. Chapter 2d bestows half a page on the subject of Toleration, and closes with the most original idea that "all attempts to make religion anything else than a relation between man's conscience and his God are persecution."

The great subject of "Miracles" is disposed of in a chapter containing six lines and three-fourths, and closing with the following dogma, which, we presume, will put an end to all discussion on the question: "Miracles may induce belief in one to whom they come; but they cease to be conclusive at second hand, or as soon as they pass from primary to secondary evidence." If Yale do not confer on this gentleman the title of D. D. as a reward for this elaborate treatise on Miracles, certainly it cannot withhold it after reading his profound treatise on God and Revelation, embodied in the next chapter of twenty-one lines. It may

be important for Christendom to understand that this reverend dissertation regards Nature as a better light than Revelation on the attributes of God.

Ten lines and a half suffice for the discussion of the Old Testament, which constitutes the theme of chapter 5, and is dismissed as of equal authenticity and obligation with Roman and Greek Histories.

Mr. Clay is condescending enough to devote a whole chapter, (the 6th) containing seventeen lines, to the great themes—"The New Testament and Christ." The Christian world is greatly indebted to him for the declaration that "the New Testament, the history of Christ, is true." This settles the question. Chapter 7th dissects of "Sin, Evil, the Devil," proving about a page of matter, that the devil is a figure of speech, evil is necessary to good, and death to life—"for, if the old die not, the young cannot be born—there is no room for them!" Of course not. Do not people always, before engaging in the process of procreation, inquire, Will there be room? Next follows a disquisition on the Immortality of the Soul and Future Rewards and Punishments, constituting chapter 8, which comprehends twenty-one lines and a half. His demonstration of the immortality of the soul is overwhelming—brief. Thus: "But gross, unthinking matter, is composed of elements which are imperishable; in other words, matter is everlasting; how much more, then, is the ethereal soul immortal?" If this do not convince the sceptic, then will he not believe, though one should rise from the dead. He assumes that matter is imperishable—infers from this that spirit is immortal—infers from this that when disembodied it will remain just so—that is, unchanged. As to the resurrection of the body, that he says, seems "impossible in the nature of things."

Joan of Arc, The Hebrew Ideas of God, The Water Cure, History as the Jews, Revealed Religion, Peter Schlemihl in America, Our Position, Prospects and Duties as a Religious Body, Present Condition of Ireland, Notices of Recent Publications, Intelligence.

A FUNERAL ORATION, Occasioned by the Death of Thomas Cole. Delivered before the Academy of Design, New York, May, 1848. By William Culen Bryant. New York: Appleton & Co.

"In giving my views upon such series of subjects, I have looked only to the establishment of Truth and Human Happiness. I came not to destroy, but to serve!"

Part 2d is entitled "CIVIL LIBERTY," contains ten chapters, occupying altogether thirteen pages, and embodies the results of Mr. Clay's profound inquiries into the Science of Government. It is sufficient to say, that it is equally original, aphoristic, and luminous, with Part 1st.

Seriously, Mr. Clay has mistaken himself and his vocation. He has not the first element of a thinker, and the very last thing he should venture on is a book. His egotism has placed him in a most ridiculous position before the Public, and the sooner he learns to think humbly of himself, the better for his reputation and influence. He is a man of energetic temperament, generous sympathies, moderate talents, better adapted to action than meditation.

Of the articles selected from his *True American*, comprising one-half of this volume, some are good, some indifferent; all are unequal, and, as a whole, never rise above any series of editorials that might be selected from the average class of newspapers, having a particular object to accomplish.

Their general style is declamatory; sometimes the declamation rises to real eloquence; they deal little with facts or arguments, evince little research, but abound in generous sentiments, expressed occasionally with great intensity of language. His inventive, too, is at times extremely pungent. But there is nothing in his position or character authorizing him to challenge the attention of the world as a Teacher or Reformer; and certainly his writings are undistinguished by any qualities which should embolden him, at such a period as this, to put forth a book, and that stamp all over with superlative pretensions.

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## THE NATIONAL ERA.

For the National Era.

STRAY LEAVES

FROM

MARGARET SMITH'S DIARY  
IN THE  
COLONY OF MASSACHUSETTS.

[CONTINUED.]

Nesbury, November ye 12th, 1678.—Dr. Russ preached yesterday, having for his text 1 Corinians, chap. 13, verse 5. *Charity seeketh not her own.* He began by saying that mutual benevolence was a Law of Nature—the individual not being a whole of himself, nor capable of happiness subsisting by himself, but rather a Member of the Body of Mankind, which must dissolve and perish unless held together and compacted in its various parts by the force of that common and blessed Law. The wise Author of our being has most manifestly framed and fitted us for one another, and ordained that mutual Charity shall supply our mutual wants and weaknesses, inasmuch as no man liveth to himself, but is dependent upon others, as others upon him. It hath been said by ingenious men, that in the outward world all things do mutually operate upon and affect each other; and that it is by the energy of this principle that our solid Earth is supported, and the Heavenly Bodies are made to keep the rhythmic harmonies of their creation, and dispense upon us their benign favors; and it may be said that a principle akin to this hath been ordained for the moral world—mutual Benevolence being the cement and support of Families, and Churches, and States, and of the great community and brotherhood of mankind. It doth both make and preserve all the Peace, and Harmony, and Beauty, which like our World in some small degree to Heaven, and without it all things would rush into Confusion and Discord, and the Earth would become a place of Horror and Torture, and men become as raving wolves, devoured and being devoured by one another.

Charity is the second great commandment, upon which hang all the Law and the Prophets; and is in like unto the first, and cannot be separated from it; for at the Great Day of Reckonings we shall be tried by these commandments, and our faithfulness unto the first will be seen and manifested by our faithfulness unto the last. Yes, by our Love of one another the Lord will measure our Love of Himself. Inasmuch as ye have done unto one of these my Brethren, ye have done unto me. The Grace of Benevolence is therefore no small part of our meekness for the inheritance of the Saints in Light; it is the temper of Heaven; the air which the angels breathe; an immortal Grace—for when Faith which supporteth us here, and Hope which is an anchor to the tossed Soul, are no longer needed, Charity remaineth forever, for it is native in Heaven, and partaketh of the Divine Nature, for God himself is Love.

"Oh, my hearers!" said the preacher, his venerable face brightening as if with a light shining from within, "doth not the Apostle tell us that skill in Tongues, and gifts of Prophecy, and mysteries of Knowledge and Faith, do avail nothing, where Charity is lacking? What avail great talents, if they be not devoted to goodness? On the other hand, where Charity dwelleth, it maketh the Weak strong and the uncomely beautiful; it sheddeth a Glory about him who possesseth it, like that which did shine on the face of Moses, or that which did sit upon the countenance of Stephen, when his face was as the face of an Angel. Above all, it conformateth to the Son of God—for through Love he came among us, and went about doing good, adorning his life with miracles of Mercy, and at last laid down his life for the salvation of men. What heart can resist his melting entreatie: *Even as I have loved you, love ye also one another!*

"We do all," he continued, "seek after happiness, but too often blindlie and foolishlie. The selfish man, striving to live for himself, shutteth himself up to partake of his single portion, and marvelleth that he cannot enjoy it. The good things he hath laid up for himself fall to comfort him; and although he hath riches, and wanteth nothing for his soul of all that he desireth, yet hath he not power to partake thereof. They be as delicate pou'd upon a mouth shut up, or as meats set upon a Grace. But he that hath found Charity to be the temper of Happiness, which doth put the Soul in a natural and easy condition, and openeth it to the solace of that pure and sublime entertainment which the Angels do spend for such as obey the will of their Creator, hath discovered a more subtle Alchemy than anye of which the Philosophers did dream—for he transmutes the enjoyments of others into his own, and his large and open heart partaketh of the satisfaction of all around him. Are there any here who, in the midst of outward abundance, are sorrowful of heart—who go mourning on their way, from some inward discomfort—who long for serenity of spirit, and cheerful happiness, as the servant earnestly desirath the shadow? Let such seek out the poor and forsaken, who have no homes nor estates, who are the servants of sin and evil habits, who lack food for both the body and the mind. Thus shall they, in remembering others, forget themselves; the pleasure they afford to their fellow-creatures shall come back larger and fuller unto their own bosoms, and they shall know of a truth how much the more blessed it is to give than to receive. In Love and Compassion, God hath made us dependent upon each other, to the end that by the use of our affections we may find true happiness and rest to our souls. He hath unified us so closely with our fellows, that they do make as we are of our being, and in comforting them we do most assuredly comfort ourselves. Therein doth happiness come to us unsware, and without seeking, as the servant who goeth on his master's errand findeth pleasant fruits and sweet flowers overhanging him, and cool fountains, which he knew not of, gushing up by the wayside, for his solace and refreshing."

The minister then spake of the duty of charity towards even the sinful and froward, and of winning them by love and good will, and making even their correction and punishment a means of awaking them to repentance, and the calling forth of the fruits meet for it. He also spoke of self-styled prophets and enthusiastical people, who went about to cry against the Church and the State, and to teach new doctrines, saying that oftentimes such were sent as a judgment upon the professors of the Truth, who had the form of godliness onle, while lacking the power thereof; and that he did believe that the zeal which had been manifested against such had not always been enough season'd with charity. It did argue a lack of faith in the Truth, to fit into a Panic and a great Rage when it was called in question; and to undertake to become God's avengers, and to torture and burn heretics, was an error of the Papists, which ill became those who had gone out from among them. Moreover, he did believe that many of these people, who had so troubled the Colonies of late, were at heart simple and earnest men and women, whose heads might indeed be unsound, but who at heart sought to do the will of God; and of a truth, all could testify to the sobriety and strictness of their lives, and the justice of their dealings in outward things.

He spoke also somewhat of the Indians, who he said, were our brethren, and concerning whom we would have an account to give at the Great Day. The hand of these heathen people had been heavy upon the Colonies, and manie had suffered from their cruel slayings and the captivities of themselves and their families. Here the aged minister wpt, for he doubtless thought of his son who was slain in the Warre; and for a time the words did seem to die in his throat, so great was he moved. But he went on to say, that since God, in his great and undeserved mercy, had put an end to the Warre, all present unkindness and hard dealing towards the poor benighted heathen was an offence in the eyes of Him who respects the persons of the white, and who redemeth, both being the workmanship of His hands. It is our blessed privilege to labor to bring them to a knowl-

edge of the True God, whom like the Athenians, some of them doe ignorantie worship, while the greater part, as was said of the heathen formerlie, des not, out of the good things that are seen, know Him that is; neither by considering the Works do they acknowledge the Work-master, but deem the fire or Wind, or the smif air, or the circle of the stars, or the violent Water, or the lights of Heaven to be the gods who govern the World.

He counselled against mischief-makers and stirrers up of strife, and such as do desire occasion against their brethren. He said that it did seem as if manie thought to stow for their own sins by their great heat and zeal to discover wickedness in others; and that he feared such might be the case now, when there was much talk of the outward and visible doings of Satan in this place; whereas, the Enemy was most to be feared who did work privily in the heart; it being a small thing for him to bewitch a dwelling made of wood and stone, who did see easilie possess and enchant the precious sons of men.

Finally, he did exhort all to keep watch over their own spirits, and to remember that what measures they do mete to others shall be measured to them again, to lay aside all wrath and malice and evil speaking, to bear one another's burdens, and so make this Church in the Wilderness beautiful and comely, an example to the world of that Peace and Good Will to men which the Angels sang of at the birth of the blessed Redeemer. I have been the more careful to give the substance of Mr. Russ' sermon, as nearly as I can remember it, forasmuch as it hath given offence to some who did listen to it. Dea. Dole saith it was such a discourse as a Socinian or a Papist might have presched, for the great stress it laid upon works; and Goodwife Mateen, a noite, talkie woman—such an one, no doubt, as those busy bodies who Saint Paul did rebuke for forwardness, and command to keep silence in the Church—says the preacher did go out of his way to favor Quakers, Indians, and Witches; and that the Devil in Goody Morse's house was no doubt well pleased with the discourse. R. Pike saith he does not remember it, for when she formerlie dwelt at the Marblehead fishing haven, she was one of the unruly women who did break into Thompson's garrison house, and barbarously put to death two Saugus Indians, who had given themselves up for safe keeping, and who had never harmed anie, which was a great grief to some who did listen to it. Dea. 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